

# Al Farouq

## The Criterion

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## The Value of Aqeedah in Islam

**T**he word *Aqeedah* is derived from the root word *Aqd*, which means a knot. It can also mean to tie or bind. In Islamic terminology *Aqeedah* means belief. The relationship between the literal and technical meaning is that having the correct belief binds one's ieman and ties it up. It secures and safeguards one's iemaan. Beliefs are in the heart. Hence, the knot of belief is tied onto the heart, and nothing should be able to untie that knot.

Certain types of *Aqeedah* are closely linked to *Akhlaaq* or Spiritual Character. For example, an important *aqeedah* is to believe in *Taqdeer*; the believe that whatever good or bad happens, is through the Will and Plan of Allah Ta'ala. This belief, if firmly embedded in the heart, will lead to the noble characteristic of *rad-haa bil-qadhaa* or resigning oneself to the Decree of Allah.

### TAQDEER: HOW IT AFFECTS OUR LIVES

The concept of *Taqdeer* is an integral part of a Muslim's *Aqeeda*, enlisted as the sixth article of Faith. A Muslim who does not believe in *taqdeer*, or who does not consider it as part of *iemaan*, ceases to remain a Muslim. The hadith shareef conveys this belief in the following words: *...and (to believe in) taqdeer; that its good and bad is from Allah The Almighty....*

The above wording of the hadith defines the part of *taqdeer* that a

Muslim has to believe in: not only the good, but even the bad that befalls one is from Allah. While we are discouraged from delving into the intricacies of *taqdeer*, or trying to unravel its reality, we do, however, have to believe in the concept of *taqdeer* as a reality and not just a myth. This belief has to be rooted within us as an inseparable part of *iemaan*. Without belief in *taqdeer iemaan* is incomplete.

Belief in *taqdeer* can be used to our advantage; to help cope with the common challenges that confront us daily. Belief in *taqdeer* should not remain a belief only; instead such a belief must transform into a reality in real life situations. Our connection with Allah has to be so strong and sound, that we attribute all happenings to the Will and Decree of Allah.

When one suffers a loss or some form of hardship in life, it must be understood that such an event was decreed by Allah Ta'ala. A hadith of Rasoolullah (sallallahu alayhi wasallam) states: .... *You should know that whatever was destined to befall you is never going to miss you; and whatever was not destined to overtake you is never going to befall you.* (Abu Dawood)

From this hadith we realize that in matters that are beyond our control, belief in *taqdeer* has a pivotal role. By accepting the fact that what occurred was solely through the Decree of Allah

makes it so much easier to resign oneself to the aftermaths of the event, and to cope with resultant depression or stress.

Likewise, belief in the Supreme Power of Allah is an *Aqeedah* that relates to reliance on that Power and Might. "He does whatever he Intends and Wishes" is the teaching of the Holy Quran. Once a Mu'min develops this firm belief, he is able to place his trust firmly in Allah. This is the spiritual quality of *Tawakkul*. This belief in the *Qudrat* or Power of Allah also inculcates the quality of *khauf* or fear for Allah.

Another aspect of *Aqeedah* is never to lose hope in the Mercy of Allah. Allah Ta'ala states in Surah Yusuf, verse 87: "Verily, none but the disbelievers lose hope in the Mercy of Allah". By maintaining hope in Allah's Mercy, a person is imbued with the spiritual characteristic of *Rajaa* (Hope in Allah). It has been said that *iemaan* lies between fear and hope. That means, hope in Allah's Mercy, and fear for His Punishment. A Muslim with proper character neither despairs nor becomes complacent.

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## YOUR QUESTIONS ANSWERED

**Q: Are porcelain veneers on teeth allowed for purposes of beautification?**

**A:** Any alteration or addition to one's original teeth for purposes of beauty and decoration is not permissible. However, if the veneer is done as a treatment for brittle teeth or some other valid medical purpose, then permissible.

**Q: Is micro-blading of eyebrows permissible? Some say it is not like tattooing.**

**A:** Micro-blading is definitely a form of tattooing. In this process a small blade is used to insert pigment or ink into the brow. The purpose of this procedure is to create an artificial brow that can be designed and shaped according to the woman's choice. Though the insertion of the pigment is not as deep as in the case of tattooing, the principle is the same. Hence, this is not permissible.

**Q: Is it wrong or bid'ah to place Quran on pillow and read?**

**A:** It is not wrong to place the Holy Quran on a pillow when reciting from it. In fact, when reading Quran Shareef one should always place it on a raised place. However, make sure that the pillow is clean before placing the Holy Quran thereon.

**Q: Is it permissible to lie about where one is studying in order to be the first to do a particular course?**

**A:** The act of lying is a major sin. And to lie for this purpose is equally sinful.

**Q: Is it permissible to use lip fillers to make the lips look**

**fuller?**

**A:** Using any substance or procedure to make the lips look fuller than normal is an alteration to the natural creation of Allah. According to the Holy Quran, it was Shaytaan's promise to Allah that he will cause mankind to change and alter the natural way in which Allah Ta'ala had created man. Hence, any act that alters the physical nature of man will not be permissible, for it is an act of Shaytaan.

**Q: Is Mufti familiar with the use of Cannabis oil as a treatment for cancer? Apparently it is very effective. Would like to know if it is allowed?**

**A:** I have heard of this and researched it. This cannabis oil will be lawful and halaal for medicinal purposes. Further, the oil itself does not cause intoxication. Allah Ta'ala knows best.

**Q: What's the ruling pertaining to a female who, because of being on medication, only bleeds 2 days a month. This happens every month?**

**A:** This bleeding will not be considered as haidh. In the Hanafi mazhab the minimum haidh period is three days. Therefore, two days of bleeding will not be regarded as haidh. This lady shall consider this as istihaadha and the laws will apply accordingly, such as making a fresh wudhu when the next salaah time sets in.

**Q: A speaker says that the work of Da'wah and Tableegh is Fardh-e-Ain?**

**A:** If the reference is to the work that Tableegh Jamaat is

engaged in, then of course, what the speaker said is totally wrong. Such work is of the Mustahabb category. It cannot be termed faradh. If his statement is taken in a general and wider context, to include the different branches of propagation of Deen such as teaching, lecturing, writing books, debating with other sects, making jihad etc, then these activities can be termed faradh under certain circumstances. But to make a blanket ruling of *fardh-e-ayn*, meaning faradh on each and every individual, is still far from the truth. People must be careful not make brash and uneducated statements that border on extremity. Today, the very deep split that has adversely affected the Tableegh Jamaat is the result of this same extremity or *ghuluw*.

**Q: A man passed away leaving behind one son and two daughters; no parents or wife. What is the distribution of his estate?**

**A:** After settling of funeral expenses, debts, and wasiyat if any, the estate will be divided into four equal shares. Two will be given to the son and one to each daughter. That is, 50 percent to the son and 25 percent to each daughter.

**Q: Is salaah accepted wearing fake eyelashes? And wudhu?**

**A:** Salaah will be valid if read while wearing false eyelashes, and so will wudhu. However, wearing false eyelashes is not permissible. If the eyelashes are made from human hair then it is a major sin. And if the eyelashes are synthetic, then though the sin is

## YOUR QUESTIONS ANSWERED

lesser, it remains unlawful. Also note that even if the husband requests the wife to wear false eye-lashes, it will still be impermissible.

**Q:** I usually read witr at tahajjud time. However this morning I overslept and only woke up when it was already Fajr time. Should I read witr first and then Fajr salaah, or can I read my witr qadha after Fajr?

**A:** Yes, witr qadha must be made before reading Fajr salaah.

**Q:** If a woman gets divorced, is it necessary to give back her mehr (dowry) to the husband?

**A:** This is not necessary and the husband cannot force her to return her mehr. If he does then he is sinful. It is unfair for the husband to use the mehr as a bargaining chip for talaq.

**Q:** If a mother experiences difficulty in breast-feeding while she is pregnant, is she allowed to resort to contraception for that two years?

**A:** Yes, it will be permissible under these circumstances to use contraception in order to avoid falling pregnant. But only until the baby has been weaned off breast-milk.

**Q:** If breast-milk is diluted with water and fed to any child, does that child become a mehram to the woman whose milk was used?

**A:** If the water was more than the milk, then the answer is no; there won't be any milk-

relationship between the child and the woman whose milk was used. But if the milk was in the majority then such a relationship will be established.

**Q:** If Maghrib salaah is read 2 minutes before time, will it be valid?

**A:** No. Not valid. It will have to be repeated.

**Q:** Is it permissible to kiss any part of the Ka'ba besides Hajar-e-Aswad, like the Rukne Yamaani?

**A:** It is sunnah to kiss the Hajar-e-Aswad only, not any other part of the Holy Ka'bah. However, if one does kiss any part of the Ka'bah, it will not be sinful. But better to avoid this.

**Q:** There is an elderly man in the town who lends money to people on interest. Even if he gives a small amount as a loan, he demands interest when the loan is repaid. Some businessmen go to him for large loans because he charges a lesser interest rate than the banks. Please comment.

**A:** The Holy Quran declares war on one who takes interest, and The Messenger of Allah (sallallahu alayhi wasallam) has cursed such a person. Therefore, what this elderly Muslim is doing is totally shameful and haraam. After such severe threats on the taking of interest, can any Muslim still have the courage to charge interest on loans and debts? The businessmen who take loans from the person are encouraging the haraam usury trade of this Muslim. They are equally to blame for sup-

porting this haraam. May Allah Ta'ala guide this person towards repentance and taubha before it is too late. In addition to taubah, he shall have to make as close an estimate as possible of all the interest he had consumed, and give out the same amount in charity. Without this his taubah will not be complete. Allah knows best

**Q:** A man intends marrying a second wife on the grounds that his first wife fails to care for him, fails to give him the affection and love that he needs, and fails to fulfil his sexual needs. Are these valid grounds to take a second wife, and does he still need his wife's permission?

**A:** A man does not need his wife's permission to marry another woman. However, he should inform her of his intentions. The marriage should not be kept a secret. As for grounds to remarry, these too, are not necessary. A man does not need any reason to take a second wife. However the grounds mentioned above only serve to fully justify the husband's ambition to marry again. After all, love, affection, caring, etc are the main ingredients of a marriage and are enunciated in the Holy Quran. If a woman fails to provide these for the husband then she must not cry when he seeks such attention from another woman. A woman who delivers on the above will have the husband eating out of her hand. He will not need to look at another. It will be a favour upon her from the husband should he not take a second wife under such circumstances.

**Q:** If one is fasting and then goes for a blood test, does the fast break?

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## INCIDENTS IN THE LIFE OF OMAR BIN KHATTAB RA

- ◆ He was the first leader to be given the title of “Ameerul-Mumineen”. It was Mugheera bin Shu’bah (radhiyallahu anhu) who addressed him by this title for the first time. (Ibn Katheer)
- ◆ The strength of his iemaan and patriotism for Islam can be gauged by the fact that he killed his own uncle in the Battle of Badr. Aasi bin Hashim bin Mugheera was Hazrat Omar’s mother’s brother. His mother was Hantamah binti Hashim bin Mugheera. This man Aasi was, therefore his maternal uncle, who was in the camp of Abu Jahl during the Battle of Badr. When he clashed with Hazrat Omar, the latter had no compunction in taking his life. (*Anwaarul-Baari*)
- ◆ One day Hazrat Omar asked Huzhaifah bin Yamaan (radhiyallahu anhu) regarding the trials and tribulations that will overtake this Ummat like the waves of the ocean. Hazrat Huzhaifa replied: “O Ameerul-Mumineen! You don’t have to worry about those because there is a closed door between you and them.” Hazrat Omar then asked: “Shall that door open up or shall it be broken down?” Huzhaifa RA replied: “It shall be broken down”. “Well, in that case”, said Hazrat Omar, “it will never close again!” (Hazrat Omar then knew that he was that door and that the breaking of the door meant him being killed) (Ibid)
- ◆ Hazrat Omar (radhiyallahu anhu) proposed marriage to Umme Kulthoom, the daughter of Hazrat Ali (radhiyallahu anhu). Hazrat Omar had intended to become part of the direct descendants of Rasoolullah (sallallahu alayhi wasallam) by marrying into the family. Hazrat Ali (radhiyallahu anhu) accepted and the marriage took place. This was during the latter years of his Khilaafat. After the nikah Hazrat Omar (radhiyallahu anhu) asked people: “Are you not going to congratulate me, for I am now part of the Noble Family?” (This incident proves the extent of love he had for the Family of Rasoolullah sallallahu alayhi wasallam). It also says volumes about the close relationship between Hazrat Ali and Hazrat Omar (May Allah be pleased with both of them) (*Hayaatus-Sahaaba*)
- ◆ One day Hazrat Omar came home to his wife Umme Kulthoom and found her crying. He demanded to know what was wrong. She said that Ka’ab Al-Ahbaar (who was still a Jew at that stage) was telling people that “Omar is one of gates of Jahannum”. This had made her cry. Hazrat Omar responded by saying: “Masha-Allah!” He then summoned Ka’ab and asked him what he meant by this statement of his. Ka’ab replied: “Your mention is made in our Scriptures, and it is written therein that you are standing in front of one of the Gates of Hell and blocking people from entering. But when you die, then people will fall into Hell through that Gate.” (Thus, Omar being the “Gate of Hell” meant a closure of entry into Jahannum for people while he was alive!) . (*Anwaarul-Baari*)
- ◆ During the time of Rasoolullah (sallallahu alayhi wasallam) one of the Jihad campaigns was named after Omar. The ‘Omar Battalion’ was sent to engage the Hawaazin tribe in a place called Turba in the year 7 Hijri. Hazrat Omar had adopted a rather unusual method of leading this army. He would travel by night and hide during the day-time, thus surprising the enemy. But somehow the Hawaazin got wind of the Omar Battalion and evacuated the area. (*Anwaarul-Baari*)
- ◆ Hazrat Omar’s wife Aatikah used to attend the Musjid for jamaat salaah at night. Hazrat Omar never approved of this but since Rasoolullah (sallallahu alayhi wasallam) allowed the women to attend the Musjid, he did not have the courage or boldness to stop her. But then he thought of a ruse that might make Aatikah (radhiyallahu anha) change her mind. One night he went out early and hid along the road in the darkness. As she passed by he stretched out his hand and touched her buttocks. Hazrat Aatikah was so shocked at this that she immediately returned home and stopped attending the Musjid. (She thought that it was strange man who had touched her.) (*Hayaatus-Sahaaba*)
- ◆ Once a woman emerged from her home with strong scent. Hazrat Omar reprimanded her, saying: “You emerge with strong perfume that men will smell. And the hearts of these men are by their noses!” (Meaning the smell of scent will affect their hearts). He then said to the women: “You should emerge without scent and shabbily dressed.” (*Kanzul-Ummal*)

◆ Once Hazrat Omar (radhiyallahu anhu) escorted an army to the outskirts of Madinah. He then waited a while till they all had departed. It was Maghrib time, so he decided to offer Maghrib salaah at the same spot in congregation with those who were with him. After starting the Salaah Hazrat Omar was silent and made no qiraat at all. He then completed one rakaat and got up for the second. Again, he was silent and made no qiraat. After the salaah, his companions brought it to his attention that he had made no qiraat in either rakaat. Upon hearing this Hazrat Omar was surprised. He said: “Did I really leave out the qiraat?” They all confirm that indeed there was no qiraat at all in that salaah. Hazrat Omar said: “*Innaa lillahi wa innaa ilayhi raji'oon!*” He then explained the reason for this. He said: “After I began the Maghrib salaah, I got engaged in guiding this army on its route. That (spiritual) engagement made my mind so occupied that I left out the qiraat!” With this, he repeated the Maghrib salaah. (*Kitabul-Aathaar* of Imam Muhammad Shaybaani) Such was the spiritual prowess that Omar possessed, that he could guide an army while it was miles away.

◆ One day Hazrat Omar was delivering the Juma khutba. Suddenly during the khutba he shouted out: “O Saariya! The mountain! O Saariya! The mountain!” The audience were all surprised at this sudden interjection. Ameerul-Mumineen then proceeded with the khutba as normal. After the Jumu'ah salaah, the Sahaaba enquired why Ameerul-Mumineen had suddenly called out the name of Saariya bin Zaneem (a Sahaabi who at that point was engaging the enemy in a battle some 500 miles from Madinah) in the midst of the khutba. Hazrat Omar said: “While delivering the khutba, these words just came onto my tongue, for reasons unbeknown to me.” Weeks later, when the army of Saariya returned, he explained something strange that occurred during the battle. He said: “We were surrounded by the enemy and were on the verge of being overrun when suddenly I heard the voice of Ameerul-Mumineen shouting “O Saariya, the mountain!” I immediately pulled my troops onto the mountain. This move gave us an advantage and shortly thereafter Allah Ta'ala granted us victory. When calculations were done, it was discovered that Hazrat Saariya had heard these words the exact time when Omar (radhiyallahu anhu) had uttered them on the mimbar. (*Al-Khasaaisul-Kubra* of Allama Suyooti RA)

◆ **HAZRAT OMAR'S SABR:** Whenever Omar radhiyallahu anhu would suffer some difficulty, he would remind himself of the martyrdom of his brother Zaid bin Khattab (radhiyallahu anhu) who was killed in the Battle of Yamamah. And he would say: “I was afflicted with a bigger calamity than this; the death of my brother Zaid” Whenever Hazrat Omar would see the killer of his brother, he would say: “Woe betides you! You killed my brother! Never does the wind blow without me thinking of him!” (*Hayaatus-Sahaaba*)

◆ Hazrat Omar once attended a funeral. While walking, the strap of his shoe broke. He exclaimed: “*Innaa lillahi wa innaa ilayhi raji'oon!*” His companion asked him: O Ameerul-Mumineen! Are you saying innaa lillahi upon the breaking of your shoe-strap?” Omar radhiyallahu anhu replied: “*Every little mishap that befalls a Believer is a calamity for him.*” (*Hayaatus-Sahaaba*)

◆ Abu Ubaida bin Jarrah (radhiyallahu anhu) was the Commander-in-Chief of the Muslim Forces in Syria. He once wrote to Ameerul-Mumineen expressing his fear over the huge Roman Army that faced them. Ameerul-Mumineen replied with these epic words: “**Whenever a hardship befalls a Believer, Allah brings about relief in its wake. And know that verily one difficulty can never overpower two reliefs.**” (He was referring to the verses in Surah Alam Nashrah: “*Verily with every difficulty is comfort; with every difficulty is (another) comfort.*”) (*Hayaatus-Sahaaba*)

◆ **HAZRAT OMAR'S FEAR FOR ALLAH:** Once Bilaal (radhiyallahu anhu) asked his friend Aslam: “What's your opinion of Omar?” Aslam replied: “He is a great man, but when he's angry, then it's huge” Bilaal replied: “When Omar gets angry, I just recite Quran in front him. His anger quickly subsides for the Kalaam of Allah” (*Hayaatus-Sahaaba*)

◆ Hazrat Omar radhiyallahu anhu would occasionally go and visit Fatima (radhiyallahu anhaa) and seek permission to enter her home. He would then address her and say: “I know you were the most beloved to the Messenger of Allah amongst his family. Therefore, I love you out of love for Rasoolullah (sallallahu alayhi wasallam)” (*Hayaatus-Sahaaba*)

## OUR WEDDINGS: SHARIAH COMPLIANT OR NOT?

**R**asoolullah (sallallahu alayhi wasallam) said that when a man marries then half of his iemaan has been perfected, so let him fear Allah in the remaining half (*Saheehul-Bukhari*). Today the nikah ceremony takes place in the Musjid where, *alhamdulillah*, everything goes according to the sunnah. Even the groom is dressed up in a smart Islamic garb, looking the part of a man whose intent is to perfect his iemaan. And indeed, with that nikah he has embarked on the road to perfection of iemaan.

However, after this nikah the groom and company go from one extreme to the other. Instead of now adopting taqwa or fear for Allah in the remaining half, the groom, along with the rest go and do exactly the opposite! By arranging and attending hall weddings, they have broken that taqwa spoken of by Rasoolullah (sallallahu alayhi wasallam).

So what's wrong with hall weddings? Well, consider the factors that occur at such a venue. These are issues that no one can deny or refute.

### MIXED GATHERINGS

There is no hijab or segregation of men and women. Either it's a totally mixed gathering, or only a semblance of hijab in the form of a curtain that separates the two groups. The curtain is sometimes semi-transparent, so it serves no purpose. The men and women can even hear each other talking. There is no hijab outside and at the entrance of the venue. Hence, men and women mill in full view of each other. Who can deny that hijab is a compulsory injunction mentioned in the Quran and Sunnah. Abandonment of this injunc-

tion is the total opposite of Taqwa.

### LACK OF ISLAMIC DRESS CODE

Another anti-taqwa perpetration is the total discard of hijab dress by our sisters. Women will attend in tight fitting clothes, and the hair or parts of the upper body completely uncovered. Such unashamed appearance by Muslim women, whose forte is supposed to be pristine modesty, is hard to believe. Soon there will be Muslim females coming to these wedding functions with mini-skirts and short dresses. Allah forbid!

### MUSICAL NASHEEDS

In some weddings kuffar style music is played, while in the slightly more conservative weddings musical nasheeds are played out. This too, is not permissible, albeit lesser in sin than the kuffar style music. I find it hard to reconcile the playing of musical nasheeds as well as recitation of Quran at one and the same venue, as I find it even more incongruous for a Deeni lecture to be delivered while at the same time the Laws of Deen are being openly flouted, all under one roof. This is nothing short of a mockery of the Glorious Word of Allah.

### PHOTOGRAPHY—VIDEOING

As if the above evils were not enough, people still feel they need to capture all of this on video or camera. This is sin compounded. To commit a sin is bad enough; to be so proud of the sin that it must be displayed in picture and video is for posterity is even worse!

### DANCING

In some weddings they have professional dancers to entertain the audience. This comes with a special musical band. Can anyone in

this or her right frame of mind believe Muslims would stoop to this level?

### RIYAA — OSTENTATION

To show off is itself a sin. Women who attend these weddings and dress immodestly are showing off their bodies and finery. Each one wants to be more attractive than the other. This is clear ostentation and boastfulness.

Some of the activities that take place are done for the purpose of showing off to others. To do a good act for the sake of showing off is sinful, what about bad acts that are done to impress others?

### THE LEARNED ONES

It is even more sad to note that even learned ones attend such weddings and participate in the wrongs that are perpetrated. One who possesses knowledge of Deen ought to be guided by such knowledge and ought to know that being party to such functions is haraam. Such a person has a responsibility to either speak out against such wrongs or walk out of such gatherings in protest.

### Why do people resort to a wedding function that is un-Islamic?

The answer is simply **social pressure**. Because others do it, we must follow suit. And because everyone is doing it, there shouldn't be anything wrong. But this concept itself is flawed. Just because everyone is doing a wrong does not make that wrong right.

Sometimes it's family pressure that forces conservative people to break out of the bounds of Shariah and commit all these haraam customs and activities. It is high time we drew the line.

## Imam Abu Hanifa in Hadeeth

Imam Muslim narrates on the authority of Abu Hurairah (radhiyallahu anhu) who says: "Once we were sitting by Rasoolullah (sallallahu alayhi wasallam) when verse number 3 of Surah Jumu'ah was revealed: "...and others who have not yet joined them (the Sahaaba)" The Sahaaba asked: "O Messenger of Allah, who are the people referred to in this verse?" The Messenger of Allah did not reply, until they asked the question for a third time. In that gathering was Salman Faarsi (radhiyallahu anhu). The Messenger of Allah then placed his hand on the head of Salman Faarsi and said: **"Even if (knowledge of) Deen was on the Pleiades (Stars) then a man from his progeny would go and fetch it"** Imam Jalaalud-Deen Suyooti (ra) says that this is a reference to Abu Hanifa (ra) because he was from Persia and from the progeny of Salman Faarsi.

### DEBATING ON DEENI MATTERS WITHOUT KNOWLEDGE

In Surah Hajj, verse 8 Allah Ta'ala states: **"Among mankind are those who debate about Allah without knowledge, or guidance, or a clear Book."**

From this verse we learn that one who wishes to discuss matters pertaining to Allah, must possess one of three faculties: true knowledge, true guidance, or a clear Book. The *clear book* means Divine revelation. In our context it will mean the knowledge of the Holy Quran. *Guidance* is a direct reference to the Sunnah of Our Rasool (sallallahu alayhi wasallam) because Allah says: **"Verily you (O Muhammed) are on straight guidance"** (Surah Hajj, verse 67).

As for the term *knowledge* used in the above verse, it means authentic learning that comes from the Quran and Sunnah. Such knowledge is found in the teachings of the Sahaaba and the great Imams who

came after them, such as Imam Abu Hanifa, Imam Maalik, Imam Shaafi'ee, and Imam Ahmad (May Allah Ta'ala be pleased with all of them). Anyone who deviates from such knowledge will be termed a deviate or one who has gone off the straight path.

Today we find people who cannot even recite the wordings of the Quran-e-Kareem correctly, but attempt to debate matters of Tafseer and Fiqh. For example, they make futile and naïve attempts at interpreting the verses of the Quran Shareef pertaining to talaq in order to prove that three talaq are only one. They must be warned that they are treading on extremely dangerous grounds. The Holy Quran is not the hand-maiden of every Zaid, Bakr, and Amar, to interpret with whim and fancy.

May Allah Ta'ala save us from such fitna – aameen.

(Continued from page 3)

**A**: Extraction of blood from the body does not break the fast.

**Q**: When selling something is it permissible to have two prices for the same item, like a cash price and a credit price?

**A**: This is permissible as long as an exact price is mentioned at the time of the sale so that the buyer is not left in any doubt.

**Q**: Is it permissible to take up a career in photography?

**A**: Such a career is not permissible, because taking pictures of animate beings is unlawful, What one is not permitted to do cannot become the object of one's profession.

**Q**: Is it permissible to sell merchandise that we ourselves are not allowed to use?

**A**: If an item is haraam for own use, then selling it is also haraam.

## PRE-MARITAL CUSTOMS: TIME TO CALL A HALT

Our society is pervaded with customs inherited from the past. Among these are customs that precede the nikah. These customs are not sanctioned by Shariah and are not in accordance with the Sunnah method of conducting a Nikah.

### BRIDAL SHOWERS

In this custom a special night is fixed where people will come and visit the bride-to-be and bring gifts. Whoever attends this function is bound to bring a gift. Whereas in Islam no one can be forced to make a gift. In short, a bridal shower is a refined form of begging. Put bluntly, the bride has asked people for gifts and has given them a time and place for those gifts to be brought. In addition, this practice has been imitated from the West.

### MEHNDI NIGHT

A special night is fixed where people will apply mehndi to the bride. Applying mehndi is actually a sunnah practice and the hadeeth encourages women to do so. But why should this be done in a special function, and why should people be invited for such a function? This is what makes it a custom to be shunned.

### KHATAMUL-QURAN

To make a khatam of the Holy Quran is undoubtedly an act of worship. But to consider this as a pre-marital requisite makes it a customary innovation. Families make special arrangements for this purpose and provide refreshments. There is no Deeni benefit in such a gathering since it is done mainly to fulfil a custom.

## LACK OF ISLAMIC DRESS CODE

In all these functions the dress code of womenfolk leaves much to be desired in terms of hijab. In fact, there is at times no proper Islamic dress at all. Women must not think that since it is an all ladies function that they can literally 'let their hair down'. What example are we setting for the younger people in our society? People from good, noble families are expected to dress decently.

### SETTING A TREND

Another serious problem with having these customary functions before marriage is that it sets a trend for others to follow. As alluded to earlier, social pressure begins to assert itself on others who believe they must follow that trend. Even those who cannot afford to have such functions, are forced to follow the trend even if it means borrowing money for this purpose. Apart from the fact that these customs are un-Islamic and entail waste of money, there is also the above factor to consider. Customs of this nature have become such a norm in our societies that even the poor feel that a marriage cannot proceed without having all these un-Islamic and sometimes totally haraam activities before and after the nikah. It places an unnecessary burden on those who cannot afford it.

### TIME TO CALL A HALT

There must come a time when this un-Islamic cycle is broken. These customs have to stop at some stage or other. So let us be the pioneers in bringing an end to these trend sby discouraging others and we ourselves abstaining from such. Let us be among those who Rasoolullah (Sallallahu alayhi wasallam) described as "openers of good and blockers of evil".  
aameen

## IMPORTANT AQAID OF ISLAM

**Hereunder we enlist some important beliefs every follower of Islam should adhere to in order to be considered a true Muslim:**

► The Holy Prophet Muhammed (sallallahu alayhi wasallam) is the final Messenger to this world. Anyone who claims to be a Nabi or a Rasool after him is an impostor and apostate

► Islam is made up of Quran and Sunnah. Anyone who claims to believe only in the Quran and not in Sunnah, is not a Muslim.

► The Messengers and Prophets whom were sent by Allah Ta'ala are all free of sin. The greatest of Messengers is Our Nabi Muhammed (sallallahu alayhi wasallam) but we respect all Messengers and Prophets.

► All the Companions of Our Rasool (alayhis-salaam) are to be revered and loved. Whoever despises them then he despises the Messenger of Allah; and whoever loves them then he has loved the Messenger of Allah.

► The great Imams of the past, such as Abu Hanifa, Maalik, Shaafi'ee, and Ahmad bin Hambal are all deserving of honour and respect. No one has the right to criticize them or to speak ill of them. They are all on haqq. Whoever follows any one of them is following the Quran and Sunnah. May Allah be pleased with them all.

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